THE

EVANGELICAL INTELLIGENCER.

(NEW SERIES.)

VOL. II. OCTOBER, 1808. No. X.

RELIGIOUS AND MORAL ESSAYS.

SCHUYLKILL PERMANENT BRIDGE.

[*Concluded from page* 439.]

For the protection of ancient castles and other places of residence or resort, deep fosses were dug and broad moats were spread around them, while the only mode of access was a drawbridge which those from within could elevate or lower at pleasure. Before the invention of gunpowder such a defence was valuable, and the confusion which throughout Europe the feudal system created, and which the spirit of chivalry attempted to correct, certainly made it requisite. Such a defence, O believer hast thou in the living God. Are thy enemies with all the malignity of a Rabshekeh "counting thy towers;" there "the glorious Lord will be unto thee a place of broad rivers and streams wherein shall go no galley with oars, neither shall gallant ships pass thereby." A variety of figurative representation is used in the word of God to teach the believer his surrounding security. Now he is told that the angel of the Lord, with his horses of fire and chariots of fire, forms his encampment and now that his place of defence is the munition of rocks; for as the mountains are round about Jerusalem, so is the Lord round about them that fear him. Sometimes salvation is described by encircling "walls and bulwarks," and at others, in allusion to the manner by which at midnight, the traveller in a howling wilderness prepares his defence from the savage monsters, his God is represented as a wall of fire round about him, and his glory in the midst.

Among the images drawn by poets and other writers from the works of art to illustrate their ideas scarcely any is less rare, though at the same time capable of being employed very successfully, than a building raised over water for the convenience of passage. Some

few instances, however, we may exhibit. A late author, stating the value of vaccine inoculation, thus expresses himself: "The natural small pox is attempting to cross a large and rapid stream by swimming where one in six perish. The inoculated small pox is passing the river in a boat subject to accidents, where one in three hundred perish and one in forty suffer partially; but vaccination is crossing over a safe bridge.*"

An eminent divine treating on the immutability and eternity of God has the following sentence, "As a rock in the rolling waves of the sea, or a tower in a torrent of gliding water, or as the gnomon of a sun-dial which has all the hours of the day surrounding it and the sun by it casts a shade and distinguishes them, but the style

* It is earnestly to be wished that clergymen, men of wealth and letters, our female friends, and all who are lovers of humanity, would employ every exertion for the extension of the Jennerian discovery. Inoculation has this evil attending it, that it brings on a contagious disease, and as all ranks do not approve of the remedy, mischief and death is circulated. Dr. Heberden has satisfactorily shown that the proportional increase of deaths from small pox since the discovery of inoculation is as four to five. Vaccination was introduced into Vienna in 1801. In 1800 there died in that city of the small pox 835; in 1801, 164; in 1802, 61; in 1803, 27; and in 1804, 2 only. The subsequent comparative view is correct.

Natural small pox	*Inoculation*	*Vaccination*
Always contagious.	Always contagious.	Never contagious.
For the most part violent, painful and loathsome.	Often violent, painful and loathsome.	Never so, but always mild.
Eruptions often innumerable.	Eruptions very numerous.	Seldom more than one.
Precautions generally unavailing.	Preparations necessary.	None needed.
Scrophula, the loss of beauty, sense and sight often follow.	Often subsequent disorders as in the natural.	No following disease whatever.
Confinement from business, loss of time and the accruing of expense.	Confinement, &c. as in the natural small pox.	No confinement, &c. necessary.
At least half of mankind have it, consequently one in twelve of the human race perish; in London 3000 have died annually of the disease.	One in forty has a dangerous disease, one in three hundred dies. The contagion from inoculations has by spreading the complaint increased the mortality 17 in every 1000.	Never known to prove fatal and effectually secures from natural or inoculated small pox.

remains unmoved and unaffected, so God is the same and his years change not." As I stand by the beautiful bridge over the Schuylkill, I will labour to have my mind affected with the stability of God and the passing state of mortals. Yes, Yes, I see

"Time like an overflowing stream
"Sweeps us away."

Some years ago, in a public discourse the imagery we are considering was employed. A great king, said the preacher, had a gulf lying across the most public road in his empire. Many wayfaring men pursuing their journeys had endeavoured to pass it, but had perished in the attempt. All efforts to fill it up were fruitless. At length influenced by pity for his subjects and ardour for the public good, he gave orders that a bridge should be thrown over it. His orders were accomplished; but he was soon informed, that the travellers, regardless of the bridge, still descended the gulf and continued to perish. On hearing this, he commissioned a number of his faithful servants to stand at its entrance, and when they saw any one bending his way to the abyss, to lift their voices like a trumpet, solemnly to warn and affectionately to compel him to be safe and happy. Alas, it was to little purpose, in spite of remonstrance, the majority resolved to to go into the gulf, while over the bridge there passed only here and there a traveller. Reader, thou art a sinner; a gulf lies in thy way. The king of glory has provided means of deliverance, his ministers are crying aloud,

Stop, poor sinner, stop and think!
Before you farther go,
Will you sport upon the brink
Of everlasting woe!
Once again we charge you stop!
For unless you warning take
Ere you are aware you drop
Into the burning lake!

If death notwithstanding be your choice, your damnation will be just.

In his Night Thoughts Dr. Young has the line

"Faith builds a bridge across the gulf of death."

The divinity of the line is exceptionable, for it ascribes to faith what can be effected only by the merits of the Lord Jesus: but

how far inferior is it in beauty and affecting point to Bunyan's description of death where he terms it "*the river that has no bridge.*" Jesus, however, will be with his people as they pass it and the opposite shore reveals "an open region filled with horses and chariots, with trumpeters and fifers, with singers and players on stringed instruments to welcome the pilgrims (as they come up from the stream) and follow one another at the beautiful gate of the city."

Our Lord Jesus describes a great gulf in the invisible world, over which no bridge is or ever shall be constructed: it is the grand division between heaven and hell. If in this world we attend not to the things which make for our peace they will for ever be hid from our eyes.

OVER-DOERS.

Ne quid nimis.—Overdoing is undoing.

You described, Mr. Editor, in a late number of the Intelligencer, a sect whom you denominated *Non-doers*. I sincerely hope they will be roused to virtuous action, but there is a sect that has fallen under my observation which requires restraint rather than excitement; the rein and not the spur; they may be denominated the *Over-doers*.

The drunkard and the unclean person who by their excesses waste their fortune and their constitutions, the extravagant man who overleaps the bounds prescribed by prudence and economy, the politician whose days are noise and toil and whose nights are anxiety and contrivance, the angry man who

> "Resembles ocean into a tempest wrought
> "To waft a feather,"—

and the mad lover who resolves on the precipice, the river, the rope, or the pistol, because the idol of his heart frowns upon him, are all *Over-doers;* but not properly of the sect to which I refer. I exclude those who are overmuch wicked.

The mendicant friar with his thread-bare tunic and rope-girded waist, and the nun shut up by convents and vows from the walks of society are *Over-doers*. The celebrated Pascal, in my view quite *over-did* the matter when he placed boards before his window to shut out the beauties of a prospect, and had sharp points within his girdle, with which to pierce his body, when, at meals or in conver-

sation, he experienced pleasure. Furious zealots, who are exceeding mad against all who call on the name of Jesus, whether Bramins, Mussulmans, or of whatever character, are *Over-doers* and akin to those pharisees who, being ignorant of the righteousness of God, are going about to seek a righteousness of their own; but these do not rank with the sect in question. It is among the professors of godliness I have found them.

The members of this sect do not agree in opinion among themselves; in fact their sentiments on many points are quite opposite. The single ligament which holds them together is *Over-doing*.

Some of them, for example, are so careless about the things of this life that duty is neglected, company sought, and their families are suffering; as if to be slothful in business, and perpetual gossipers were to be truly religious; while others are labouring after wealth, as though to lay up treasures in heaven were not worth a thought, and their houses on earth were never to elude their possession. To a prayer meeting or a weekly lecture those professors cannot come, because, say they, in the gay tone of the worldling, the maxim is, mind your shop and your shop will mind you. Pray tell them, Mr. Editor, that the golden mean is found when diligence in business and fervency in spirit are united. There is a time to labour and a time to pray. Some of them are perpetually contending for doctrines, while others consider creeds as of no moment whatever. By some, in delivering opinions a confidence is discovered bordering on the shameless, while in others is seen that unmanly hesitancy that knows not how to assert a sentiment at all. I have seen some on meeting a christian brother exult and hug with an intrusive fondness, and others discern a habitual coolness of character, as if the love of the brethren was a passion reserved only for the skies. In company lately with two of this sect, the one a harsh creditor and the other a negligent debtor, with a view of terminating a quarrel, as I perceived both were *overdoing* the matter, I ventured to say "My good friends, permit me to suggest a little counsel which I drew from Bishop Hall's Contemplations, it has often been useful to me. "Be not too rigorous in exacting the extremity of justice upon every occasion; neither do thou affect too much semblance and ostentation of more justice than thou hast." I had the affliction to see I displeased them both.

Dr. Watts seems to have fallen in with some of these *Over-doers*. When giving thanks before meat, he says "Some have used them-

selves to utter a few words with so low a voice, as though by some secret charm they were to consecrate the food alone, and there was no need of the rest to join with them in their petitions. Others have broken out into so violent a sound, as though they were bound to make a thousand people hear them. Some perform this service with so slight and familiar an air, as though they had no sense of the great God to whom they speak. Others have put on an unnatural solemnity and changed their natural voice into so different and awkward a tone, not without some distortions of countenance, that hath tempted strangers to ridicule. It is the custom of some to hurry over a single sentence or two, and they have done before half the company are prepared to lift up a thought to heaven, while others again have given themselves a loose into a long prayer and among a multitude of other petitions have not had one that related to the table before them."

You perhaps, Mr. Editor, will scarcely believe it, but it is a truth, that there are even ministers of the sanctuary that have united themselves with this sect. Some *overdo*, by preaching so frequently as to destroy their constitution, and others from inclination so rarely you scarcely ever can enjoy their services. Some vociferate as if they wished, like Stentor, to be supposed to have a voice as loud as fifty men together; others speak so very low that if you can catch one sentence in ten you may be happy. I know one of the sect who thinks a sermon ought never to exceed twenty minutes, and another who cannot for his life exhaust his pitcher in less than two hours and a half. Some of these good men are such *overdoers* in action, that only their subject, and the place, prevent you from thinking of the theatre, while in others you see almost as little motion as in their likenesses. Some of them confine themselves so closely to their study that their flocks scarcely ever enjoy their visits, while others are almost perpetually with their people and to the improvements of solitude and mental labour are strangers.

Indeed, Mr. Editor, I have had my fears respecting yourself; I hope, however, they are groundless, but in some of the late numbers of your valuable Intelligencer you have so overcharged us with prose as not to give us a stanza of poetry. But I must close this address lest I should myself appear in your estimation

AN OVER-DOER.

ON THE OBSERVATION OF THE SABBATH BY THE ISRAELITES.

Mr. Editor.

As the seventh day was set apart, at the creation, for a day of rest from worldly affairs, and for religious exercises, I am inclined to think that it was carefully kept by the *patriarchs;* and if the march of the *Israelites* is particularly attended to, it will furnish striking evidence that the Sabbath was not neglected by them in their travels through the wilderness. Having lately investigated this subject, I send you the result for insertion in the Evangelical Intelligencer. I suppose the *encampments*, mentioned by Moses, to be the rests on the seventh day, or Sabbath, on which he improved the opportunity afforded for instructing the people.

The passover was on the 14th of the 1st month; say on Thursday. The next day they were driven out, and collected for a march; and that evening encamped at Succoth, or *Booths*, where they rested on Saturday. This was the first Sabbath, and to be reckoned the first day of their march.

From Succoth they removed and encamped at Etham on the edge of the wilderness. This was the 2d Sabbath, and the 8th day of their march.

Thence they removed and encamped at Pihahiroth by the seaside. This was the 3d Sabbath and 15th day of their march, when Pharaoh overtook them.

Thence they removed and crossed the sea; and having halted to collect the spoils of the drowned Egyptians, and to celebrate their own deliverance by a song of praise, they continued their march three days and came to Marah, where the bitter water being made sweet, they refreshed themselves and proceeded on to Elim and encamped there. This was the 4th Sabbath.

From Elim they removed, and came to the wilderness of *Sin*, where they kept their 5th Sabbath. Here we are told, that on the 15th of the 2d month, that is on the 30th day of their march, they broke out into violent murmurs against Moses and Aaron, and expressed regret at their having left Egypt. And here they were supplied with flesh and manna.

From the wilderness of *Sin* they removed and encamped at Rephidim, where they murmured, and reviled Moses for want of water. During this week's march they had been attacked by Amalek and obtained a miraculous victory over him; and on this Sabbath, the 6th from their first removal, and the 36th day of their

march, they were supplied with water from the rock on which Moses sat during the battle with the Amalekites.

Here Moses's father-in-law came to him to the wilderness, where he was encamped by the mount of God, (that is, I apprehend, Choreb, where God had appeared unto him: see Exo. iii. 1, 12.) and here they kept the 7th Sabbath.

Thence they removed to mount Sinai, and on the 8th Sabbath, and 50th day of their march, the law was given.

They arrived at mount Sinai on the 1st day of the 3d month, that is on Tuesday the 3d of this week, and while the people were encamping Moses went up to the mount, and received a message from the Lord, which he delivered to the elders. It appears that he went up again with the answer of the people, and brought down a second message; the people began to purify themselves that day, and continued their purifications the two following days, viz. Thursday and Friday, the 5th and 6th of the week, and on Saturday the 5th of the 3d month, the 8th Sabbath, and the 50th day of their march, the Lord descended in a pillar of cloud, in the sight of all the people, and in their hearing delivered to them the law of the ten commandments; the 4th of which reminds them of the original institution of the sabbath, and enjoins a strict observance of it. T.

MISCELLANY, ORIGINAL AND SELECTED.

For the Evangelical Intelligencer.

A FUND FOR RELIEVING THE WIDOWS AND FAMILIES OF PRESBYTERIAN MINISTERS.

"THE small and uncertain stipends of ministers, and the poverty and distress of their widows and children," operating as discouragements to many who were in the ministry, and at the same time preventing others from qualifying themselves for it, the synod of Philadelphia in the year one thousand seven hundred and seventeen, began a fund for pious uses, with a view to lessen the pressure of such difficulties; and directed that collections for the purpose should annually be made in the churches under their care; but these collections were not sufficiently productive to afford much relief. Occasional applications to friends in Europe, and particularly in Scotland became necessary, and having been made, proved more effectual, and produced larger sums; but these could be re-

sorted to only upon extraordinary occasions: something more certain, permanent, and adequate to their demands was wanted, and what this could be was frequently the subject of very serious consideration. At length they determined to contribute annually, from their respective incomes, a small sum which might constitute a permanent, and they hoped an increasing fund, as had been the case in the church of Scotland. To enable them to compel punctuality in payments, and for other purposes, a legal incorporation was thought necessary, and they applied in the year one thousand seven hundred and fifty seven, to the proprietaries of Pennsylvania for a charter, which was granted to them under the name and style of "*The corporation for the relief of poor and distressed Presbyterian ministers and the poor and distressed widows and children of Presbyterian ministers.*" A charter having been obtained, a plan of agreement between the corporation and contributors was formed, containing necessary stipulations; and by the contributions of the ministers and the very great liberality of other persons, a fund was established which has afforded to the widow and the orphan the consolation and support their situations called for.

From the depreciation of the continental money during the revolution, and some untoward subsequent events, the fund became very much embarrassed; and a number of ministers were deterred from becoming contributors, by an apprehension that there was no reasonable ground to expect it would continue to answer the salutary purposes of its institution. All embarrassments, however, have been removed, and the exertions of the trustees have placed the fund in a situation not only to meet all demands which can be expected to be made upon it, but to authorize the contemplation of an annual increase of productive capital, which in May last amounted to upwards of twenty seven thousand dollars.

This concise account of the rise, progress and present state of the institution is published with a view to attract the attention of those for whose advantage it was intended, but who have, either from want of information, or an apprehension of a failure of the fund, not yet become contributors; whose families, of course, are not entitled to the benefits to be derived from it. For the sake of the former, the articles of agreement between the corporation and the annual contributors will be inserted in the next number of the Evangelical Intelligencer: the latter may be assured that their apprehensions of insecurity of the fund are at present altogether ideal; and the following statement (extracted from the treasurer's

books) will show how beneficial the institution has hitherto proved, and what may yet be expected from it.

Since the establishment of the Widows' Fund forty-seven contributors have died: of those thirty two (whose annuitants have been paid in full of their claims) paid in contributions to the fund £2976

In consequence whereof their widows, &c, received for annuities - - - - - - 15,037

The remaining fifteen paid to the fund - - 2599

And their annuitants have already received - - 4822 and are still on the fund.

That part of this statement which relates to the thirty two whose annuities have ceased, shows that the fund has paid in annuities more than five times the amount received from the thirty two contributors; or, in other words, that, on an average, the family of each contributor received in that proportion; but in the following instances it has been exceeded, and in some of them very greatly:

A contributor paid	£133	His annuitants received	£945
- -	42	- - -	1722
- -	60	- - -	500
- -	55	- - -	517 10
- -	98	- - -	675 10
- -	50	- - -	300
- -	21	- - -	371
- -	35	- - -	596
- -	12	- - -	1182
- -	66	- - -	546
- -	49	- - -	756 10
- -	21	- - -	568 10

Nothing is now necessary for rendering this institution more extensively useful but that those who have a right to become contributors should add their names to the list. There are among them those to whose widows and orphans this fund may afford essential aid, when the salary which now supplies their wants shall have ceased; and who could without much inconvenience spare the sum required for an annual contribution; to their feelings as husbands and fathers, the institution makes a forcible address; and must unavoidably remind them of the apostolical declaration, th "if any man provide not for his own, and especially for those of h own house, he hath denied the faith and is worse than an infidel.

ONE OF THE TRUSTEES.

GRATITUDE TO GOD.

THE object and term to whom thankfulness is to be directed is God; *give thanks to God*; to *Him* unto whom we are obliged, not for some small and inconsiderable trifles, but for the most weighty and valuable benefits: from whom we receive, not few or some, but all good things; whatever is necessary for our sustenance, convenient for our use, pleasant for our enjoyment; not only those that come immediately from his hand, but what we obtain from others, who from him receive both the will and the power, the means and the opportunities of doing us good: to whom we owe, not only what we ever did, or do at present possess, or can hereafter hope for of good; but that we were, are, or shall ever be in capacity to receive any: to the Author, Upholder and Preserver of our being; without whose goodness we had never been, and without whose care we cannot subsist one moment.

To Him who is the Lord and true owner of all things we partake of; whose air we breathe, whose ground we tread on, whose food sustains us; whose wholly we are ourselves, both the body we carry about us, (which is *the work of his hands*,) and the soul we think with, which was breathed from his mouth.

To Him who hath created a whole world to serve us, a spacious, a beautiful, a stately world for us to inhabit, and to disport in; who hath subjected so fair a territory to our dominion, and consigned to our use so numerous a progeny of goodly creatures, to be managed, to be governed, to be enjoyed by us.

So that wherever we direct our eyes, whether we reflect them inward upon ourselves, we behold his goodness to occupy and penetrate the very root and centre of our beings; or extend them abroad toward the things about us, we may perceive ourselves enclosed wholly, and surrounded with his benefits. At home we find a comely body framed by his curious artifice, various organs fitly proportioned, situated and tempered for strength, ornament and motion, actuated by a gentle heat, and invigorated with lively spirits, disposed to health, and qualified for a long endurance; subservient to a soul endued with divers senses, faculties and powers, apt to inquire after, pursue and perceive various delights and contents. To the satisfaction of which all extrinsical things do minister matter and help; by his kind disposal, who furnishes our palates with variety of delicious fare, entertains our eyes with pleasant spectacles, ravishes our ears with harmonious sounds, perfumes

our nostrils with fragrant odours, cheers our spirits with comfortable gales, *fills our hearts with food and gladness*, supplies our manifold needs, and protects us from innumerable dangers.

To Him who hath inspired us with immortal minds, and impressed upon them perspicuous characters of his own divine essence; hath made us, not in some superficial lineaments, but in our most intimate constitution, to resemble himself, and to partake of his most excellent perfections; an extensive knowledge of truth, a vehement complacency in good, a forward capacity of being completely happy, (according to our degree, and within our sphere.) To which blessed end by all suitable means (of external ministry and interior assistance) he faithfully conducts us; revealing to us the way, urging us in our process, reclaiming us when we deviate; engaging us by his commands, soliciting us by gentle advices, encouraging us by gracious promises; instructing us by his holy word, and admonishing us by his loving Spirit.

To Him who vouchsafes to grant us a free access unto, a constant intercourse and a familiar acquaintance with Himself; to esteem and style us his *friends* and *children;* to invite us frequently, and entertain us kindly with those most pleasant delicacies of spiritual repast; yea, to visit us often at our home, and (if we admit) to abide and dwell with us; indulging us the enjoyment of that presence, wherein the life of all joy and comfort consists, and to behold the light of his all-cheering countenance.

Is there any thing more? Yes: *To Him* who, to redeem us from misery, and to advance our estate, hath infinitely debased Himself, and eclipsed the brightness of his glorious majesty; not disdaining to assume us into a near affinity, yea, into a perfect union with himself; to inhabit our frail and mortal nature, to undergo the laws and conditions of humanity, to appear in our shape, and converse, as it were, upon equal terms with us, and at last to taste the bitter cup of a most painful and disgraceful death for us.

Yea, *To Him* who not only descended from his imperial throne, became a subject, and (which is more) a servant for our sake; but designed thereby to exalt us to a participation of his royal dignity, his divine nature, his eternal glory and bliss; submitting crowns and sceptres to our choice; crowns that cannot fade, and sceptres that can never be extorted from us.

Farther yet, *To Him*, the excellent quality, the noble end, the most obliging manner of whose beneficence doth surpass the mat-

ter thereof, and hugely augment the benefits: who, not compelled by any necessity, not obliged by any law, (or previous compact) not induced by any extrinsic arguments, not inclined by our merits, not wearied with our importunities, not instigated by troublesome passions of pity, shame, or fear, (as we are wont to be,) not flattered with promises of recompense, nor bribed with expectation of emolument thence to accrue unto himself; but being absolute master of his own actions, only both lawgiver and counsellor to himself, all-sufficient, and incapable of admitting any accession to his perfect blissfulness; most willingly and freely, out of pure bounty and good will, is our friend and benefactor; preventing not only our desires, but our knowledge; surpassing not our deserts only, but our wishes, yea, even our conceits, in the dispensation of his inestimable and unrequitable benefits; having no other drift in the collation of them, beside our real good and welfare, our profit and advantage, our pleasure and content.

To Him who not lately began, or suddenly will cease, that is either uncertain or mutable in his intentions, but from everlasting designed, continues daily, and will to all eternity persevere unmovable in his resolutions to do us good.

To Him whom no ingratitude, no undutiful carriage, no rebellious disobedience of ours could for one minute wholly remove, or divert from his steady purpose of caring for us: who regards us, though we do not attend to him; procures our welfare, though we neglect his concernments; employs his restless thought, extends his watchful eye, exerts his powerful arm, is always mindful, and always busy to do us good; watching over us, when we sleep, and remembering us, when we forget ourselves: in whom yet it is infinite condescension to think of us, who are placed so far beneath his thoughts; to value us, who are but dust and dirt; not to despise and hate us, who are really so despicable and unworthy. For, *though he dwelleth on high*, (saith the psalmist truly and emphatically,) *he humbleth himself to behold the things that are done in heaven and earth.*

To Him that is as merciful and gracious, as liberal and munificent towards us: that not only bestows on us more gifts, but pardons us more debts, and forgives us more sins, than we live minutes: that with infinite patience endures, not only our manifold infirmities and imperfections, but our petulent follies, our obsti-

nate perversenesses, our treacherous infidelities; overlooks our careless neglects, and our wilful miscarriages; puts up the exceedingly many outrageous affronts, injuries and contumelies continually offered to his supreme Majesty by us base worms, whom he hath always under his feet, and can crush to nothing at his pleasure.

To Him yet who (as *St. James* saith) *giveth freely, and upbraideth no man:* who exacts of us no impossible, no very difficult, no greatly burthensome or costly returns; being satisfied with the cheerful acceptance of his favours, the hearty acknowledgments of his goodness, the sincere performance of such duties to which our own welfare, comfort and advantage (rightly apprehended) would otherwise abundantly dispose us.

To Him, lastly, whose benefit to acknowledge is the greatest benefit of all; to be enabled to thank him who deserves our greatest thanks; to be sensible of whose beneficence, to meditate on whose goodness, to admire whose excellency, to celebrate whose praise, is heaven itself and paradise, the life of angels, the quintessence of joy, the supreme degree of felicity.

In a word, *To Him* whose benefits are immensely great, innumerably many, unexpressibly good and precious. For, *Who can utter the mighty acts of the Lord? who can show forth all his praise?* said he, who had employed often his most active thoughts, and his utmost endeavours thereupon, and was incomparably better able to do it.

To this God, to this great, to this only benefactor of ours, we owe this most natural and easy, this most just and equal, this most sweet and pleasant duty of giving thanks. To whom if we wilfully refuse, if carelessly neglect to pay it, I shall only say thus much, that we are not only monstrously ingrateful, and horribly wicked; but abominably foolish, and deplorably miserable. I shall repeat this sentence once again, and wish it may have its due effect upon us: to this great, to this only Patron and Benefactor of ours, if we do not in some measure discharge our due debt of gratitude, for inestimable benefits and mercies, we are to be adjudged not only most prodigiously unthankful, most detestably impious; but most wofully stupid also and senseless, most desperately wretched and unhappy.

BARROW.

ADAM A GREATER TRANSGRESSOR THAN EVE.

Mr. Editor,

It is common in the christian world, when the melancholy story of the fall of man is the theme of conversation to represent Eve as the greater sinner. That her transgression preceded her husband's cannot be doubted. The apostle assigns two reasons against a woman's teaching publicly; she was *last* in creation; "Adam was first formed and then Eve," 1 Tim. ii. 15. she was *first* in defection, "Adam was not deceived, but the woman being deceived was in the transgression." While, however, in the order of time Eve is seen to be the first offender, in relation to the condition of the woman, Adam's transgression was unquestionably the greatest. Permit me Mr. Editor to express my own views in the language of the excellent Charnock.

"First. He being the man, had more power to resist; more strength to argue the case."

"Secondly. Eve had a stronger and craftier adversary to deal with: the *subtilest of all the beasts of the field*, (Gen. iii. 1.) animated and inspired by a craftier devil. The stronger the tempter the more excusable the sin. Adam was tempted by Eve, but Eve by the serpent."

"Thirdly. Eve had the command of not eating immediately from her husband; which laid not altogether so strong a tie upon her as upon her husband who had it immediately from the mouth of God, and therefore was more certain of the verity of the precept."

Should the above ideas strike your mind with the same agreeable force they do mine, you will give them a place in your next number.

I am very respectfully yours,

PRISCILLA.

The following extracts are from a posthumous volume of sermons composed by the Rev. Dr. Paley.

"The cause of salvation is the free will, the free gift, the love and mercy of God. That alone is the source and fountain and cause of salvation, the origin from which it springs, from which all our hopes of attaining to it are derived. This cause is not in ourselves, nor in any thing that we do, or can do, but in God, in his good-will and pleasure. Therefore whatever shall have moved and excited and conciliated that good-will and pleasure, so as to have procured that

offer to be made, or shall have formed any part or portion of the motive from which it was made, may most truly and properly be said to be efficacious in human salvation. This efficacy is in scripture attributed to the death of Christ. It is attributed in a variety of ways of expression; but this is the substance of them all. He is a sacrifice; an offering of God; a propitiation; the precious sacrifice foreordained; the lamb slain from the foundation of the world; the lamb which taketh away the sins of the world: we are washed in his blood; we are justified by his blood; we are saved from wrath through him; he hath once suffered for sins, the just for the unjust, that he might bring us to God. All these terms, and many more that are used, assert in substance the same thing, namely, the efficacy of the death of Christ in the procuring of human salvation." p. 311, 312.

"There is in the nature of things, one train of sentiment belonging to him who has achieved a work by his own might and power and prowess; and another to him, who has been fain to beg for succour and assistance, and by that assistance alone has been carried through difficulties, which were too great for his own strength and faculties. This last is the true sentiment for us. It is not for a man, whose life has been saved in a shipwreck by the compassionate help of others; it is not for a man, so saved, to boast of his own alertness and vigour, though it be true that unless he had exerted what power and strength he was possessed of, he would not have been saved at all." p. 394, 395.

"'He is able to save them to the uttermost that come unto God by him.' In this passage not only the constancy and perpetuity, but the power and efficacy of our Lord's intercession are asserted. They must come unto God; they must come *by* him; and then he is able to save them completely." p. 342.

"He who has not felt the weakness of his nature, it is probable, has reflected little upon the subject of religion: I should conjecture this to be the case." p. 410.

"It is a change of heart which is attributable to the Spirit of God, and this may be sudden. The fruits, the corresponding effects, the external reformation and external good actions will follow in due time. 'I will take the stony heart out of their flesh; and will give them a heart of flesh.' These words may well describe God's dealings with his moral creatures, and the operations of his grace: then follows a description of the effects of these dealings, of these

operations of that grace, viz. 'that they may walk in my statutes, and keep my ordinances and do them,' which represents a permanent habit and course of life resulting from an inward change." p. 375, 376.

"A sense of spiritual weakness and of spiritual wants, a belief that divine aid and help are to be had, are principles which carry the soul to God; make us think of him, and think of him in earnest; convert, in a word, morality into religion; bring us round to holiness of life, by the road of piety and devotion; render us humble in ourselves, and grateful towards God. There are two dispositions which compose the true christian character; humility as to ourselves, affection and gratitude as to God; and both these are natural fruits and effects of the persuasion we speak of. If it be true, in fact, that the feebleness of our nature requires the succouring influence of God's Spirit in carrying on the grand business of salvation, and in every state and stage of its progress, in conversion, in regeneration, in constancy, in perseverance, in sanctification; it is of the utmost importance that this truth be declared, and understood, and confessed, and felt; because the perception and sincere acknowledgment of it will be accompanied by a train of sentiments, by a train of thought, by a degree and species of devotion, by humility, by prayer, by piety, by a recourse to God in our religious warfare, different from what will, or perhaps can be found, in a mind unacquainted with this doctrine, or in a mind rejecting it, or in a mind unconcerned about these things one way or other." p. 363, 364, 365.

"Let them all pray earnestly and incessantly for God's grace and influence, assisting, if it be his good pleasure, as well our minds and understandings in searching after truth, as our hearts and affections in obeying it." p. 233.

For the Evangelical Magazine.

GAMES AND COMBATS PRACTISED IN GREECE.

We present to our readers in this number, an account of the Games and Combats practised in Greece. In our next we shall show the necessity and advantage of an acquaintance with them in order to a proper understanding of several passages in the New Testament. The subsequent account is abridged chiefly from Rollin.

GAMES and combats made a part of the religion and had a share in almost all the festivals of the ancients; whether we consider the design or origin of their institution, we shall not be surprised at their being so much practised in the best governed states. Hercules, Theseus, Castor and Pollux, and the greatest heroes of antiquity were not only the institutors or restorers of them, but thought it glorious to share in the exercise of them, and meritorious to succeed therein.

The subduers of monsters and of the common enemies of mankind conceived it no disgrace to them to aspire to the victories in these combats, nor that the new wreaths, with which their brows were encircled in the solemnization of these games, derived any lustre from those they had before acquired. Hence the most famous poets made these combats the subject of their verses; the beauty of whose poetry, whilst it immortalized themselves, seemed to promise an eternity of fame to those whose victories it so finely celebrated; hence arose the uncommon ardor, which animated all Greece to imitate the ancient heroes, and, like them, to signalize themselves in the public combats.

The Greeks by nature warlike, and equally intent upon forming the bodies and minds of their youth, introduced these exercises, and annexed honours to them, in order to prepare the younger sort for the profession of arms, to confirm their health, to render them stronger and more robust, to inure them to fatigues, and to make them intrepid in close fight, in which, the use of fire arms being then unknown, the strength of body generally decided the victory.

There were four kinds of games solemnized in Greece. The *Olympic*, so called from Olympia, otherwise Pysa, a town of Elis in Peloponnesus, near which they were celebrated after the expiration of every four years, in honour of Jupiter Olympius. The *Pythic*, sacred to Apollo Pythius, so called from the serpent Python, killed by him; they were also celebrated every four years. The *Nemæan*, which took their name from Nemæa, a city and forest of Peloponnesus, and were either institued or restored by Hercules, after he had slain the lion of the Nemæan forest. They were solemnized every two years. And lastly the *Isthmian*, celebrated upon the Isthmus of Corinth, from four years, to four years, in honour of Neptune. Theseus was the restorer of them, and they continued even after the ruin of Corinth. That persons might be present at these public sports, with greater quiet and

security, there was a general suspension and cessation of hostilities throughout all Greece, during the time of their celebration.

In these games, which were solemnized with *incredible* magnificence, and drew together a prodigious concourse of spectators from all parts, a simple wreath was all the reward of the victors.

In the Olympic games, it was composed of wild olive; in the Pythic, of laurel; in the Nemæan, of green parsley; and in the Isthmian, of the same herb.

The institutors of these games implied from thence, that only honour, and not mean and sordid interest ought to be the motive to great actions. Of what were men not capable, accustomed to act solely from so glorious a principle!

Amongst all the Grecian games, the Olympic held undeniably the first rank, and that for three reasons. They were sacred to Jupiter, the greatest of the gods; instituted by Hercules, the first of the heroes, and celebrated with more pomp, &c. amid a greater concourse of spectators from all parts, than any of the rest.

The Greeks thought nothing comparable to victory in these games; they looked upon it as the perfection of glory, and did not believe it permitted to mortals to desire any thing beyond it.

Cicero assures us that with *them* it was no less honourable than the consular dignity in its original splendour with the ancient Romans.

Horace is not afraid to say that "it exalts the victors above human nature; they were no longer men but gods."

The combats which had the greatest share in the solemnity of the public games were *boxing*, *wrestling*, the *pancratium*, the *discus* or *quoit*, and *racing*. To these may be added the exercises of *leaping*, *throwing the dart*, and that of the *trochus* or *wheel;* but as these were of no great reputation we only mention them.

For the better methodizing the particulars of these games, it will be necessary to begin with an account of the combatants.

The Athletæ or Combatants.

The term Athletæ is derived from ἆθλος, which signifies labour, or combat.

Those who were designed for this profession frequented from the most tender age the gymnasia, or palæstra, which were a kind of academies maintained for that purpose at the public expense.

The regimen they were under was very hard and severe; at first they had no other nourishment but dried figs, nuts, soft cheese, and a gross heavy sort of bread called μάζα, maze.

It is true the Athletæ did not always observe so strict a regimen, but at length substituted a voracity and indolence extremely remote from it.

Before their exercises their bodies were rubbed with oils and ointments to make them more supple and vigorous. As to birth, none but Greeks were to be received; it was also necessary their manners should be unexceptionable and their condition free.

The persons who presided in the games called *Agonothetæ*, *Athlothetæ* and *Hellanodicæ*, registered the name and country of each champion; and upon the opening of the games, a herald proclaimed the names of the combatants, who were then made to take oath, that they would religiously observe the several laws prescribed in each kind of combat. Fraud, artifice and excessive violence were absolutely prohibited, and the maxim, so generally received elsewhere, that it is indifferent whether an enemy be conquered by deceit or valor, was banished from these combats.

It is time to bring our champions to blows, and to run over the different kinds of combats, in which they exercised themselves.

Wrestling.

Wrestling among the Greeks, as well as other nations was at first practised with simplicity and in a natural manner. Theseus was the first that reduced it to method and refined it with the rules of art.

The wrestlers before they began their combats were rubbed all over in a rough manner and afterwards anointed with oils which added to the strength and flexibility of their limbs.

But as this unction, in making the skin too slippery, rendered it difficult for them to take good hold of each other, they remedied that inconvenience by sometimes rolling themselves in the dust of the palæstra, and sometimes by throwing a fine sand upon each other, kept for that purpose in the Xystæ, or porticoes of the Gymnasia.

Thus prepared the wrestlers began their combat. They were matched two against two, and sometimes several couples contended at the same time.

In this combat, the whole aim and design of the wrestlers was to throw their adversary on the ground. Both strength and art were employed to this purpose; they seized each other by the arms, drew forwards, pushed backwards, used many distortions and twistings of the body, locking their limbs into each other's, seizing by the neck, throttling, pressing in their arms, struggling, plying on all sides, lifting from the ground, dashing their heads together like rams, and twisting one another's necks, the combat ending with the fall of one of the competitors.

When it happened that one of the wrestlers in falling drew his adversary down along with him, the combat continued upon the sand, the antagonists tumbling and twining a thousand ways, till one of them got uppermost and compelled the other to ask quarter and confess himself vanquished.

There was another sort of wrestling, called Ἀκροχειρισμὸς, from the Athletæ's using only their hands in it, without taking hold of the body as in the other kinds. It consisted in intermingling their fingers, and squeezing them with all their force; in pushing one another by joining the palms of their hands together, in twisting their fingers, wrists, and other joints of the arms, without the assistance of any other member; and the victory was his who obliged his opponent to ask quarter.

The combatants were to fight three times successively, and to throw their antagonists, at least twice before the prize could be adjudged them.

The wrestlers of greatest reputation among the Greeks were Milo of Croton and Polydamas.

Boxing or the Cestus.

Boxing is a combat at handy blows from whence it derives its name. The combatants covered their fists with a kind of offensive arms called cestus, and their heads with a sort of leather cap to defend their temples and ears from the violence of blows.

The cestus was a kind of gantlet or glove, made of straps of leather and plated with brass, lead, or iron withinside.

Sometimes the Athletæ came immediately to the most violent blows, and began with charging in the most furious manner. Sometimes whole hours passed in harassing and fatiguing each other by a continual extension of their arms, and rendering each other's blows ineffectual.

Frequently their being exhausted by the length of the combat would reduce them to the necessity of making a truce. After a few minutes' suspension, which were employed in recovering the fatigue and rubbing off the sweat in which they were bathed, they renewed the fight, till one of them, by letting fall his arms through weakness, explained that he could no longer support the pain and fatigue, and desired quarter, which was confessing himself vanquished.

Boxing was one of the rudest and most advantageous of the Gymnastic combats; because besides the danger of being crippled, the combatants ran the hazard of their life. They sometimes fell down dead or dying upon the sand. It was common for them to quit the fight with faces so disfigured, that it was not easy to know them afterwards.

The Pancratium.

The pancratium was so called from two Greek words, παν κρατος, which signify the whole force of the body was necessary in order to succeed.

It united boxing and wrestling in the same fight; it was not only allowed to make use of all the gripes and artifices of wrestling, but the hands and feet, and, even the teeth and nails were used in the combat. Arrachion, a Pancratiast perceiving himself almost suffocated by his adversary who held him by the throat, he seizing his foot broke one of his enemy's toes, the extreme anguish of which obliged him to ask quarter at the very instant Arrachion expired. The deceased was crowned (though dead), and proclaimed victor, by the Agonothetæ.

The Discus or Quoit.

The discus was a kind of quoit of a round form, made sometimes of wood, but more frequently of stone, lead, iron or brass.

Those who used this exercise were called *Discoboli*, i. e. flingers of the discus.

The intent of this exercise was to invigorate the body, and make it more capable of supporting the weight and use of arms, since in war they were obliged to carry such loads, as appear excessive in these days, either of provisions, fascines, pallisades; or in scaling walls, when to equal the height of them several of the besiegers mounted upon the shoulders of each other.

The Athletæ in hurling the discus advanced one foot, upon which leaning the whole weight of their bodies, they poised the discus in their hands, and then whirling it round horizontally, to add force to its motion, they threw it off with the joint strength of hands, arms and body, which had all a share in the vigor of the discharge; he who threw farthest was the *victor*.

The Pentathlum.

The Greeks gave this name to an exercise composed of five others, namely *wrestling*, *running*, *leaping*, *throwing the dart*, and the *discus*.

This sort of combat was decided in one day and sometimes the same morning; the prize which was single, could not be given but to the victor in all those exercises.

The exercise of leaping and throwing the javelin at a mark contributed to the formation of a soldier, by making him nimble and active in battle, and expert in throwing the spear and dart.

RACES.

Of all the exercises which the Athletæ cultivated with so much pains, running was in the highest estimation. The Olympic games generally opened with races.

The place where the Athletæ exercised themselves in running was called the Stadium by the Greeks, as was that in which they disputed in earnest for the prize; as the lists or course of these games, was at first, but one stadium (or 600 feet in extent) it took its name from that measure; under this denomination was included not only the space in which the Athletæ ran, but also that which contained the spectators of the Gymnastic games. The place where the Athletæ contended was called Scamma, from its lying lower than the rest of the Stadium; on each side, and at the extremity of which, ran an ascent or kind of terrace covered with seats and benches upon which the spectators were seated.

The *entrance* of the course was marked at first only by a line drawn upon the sand from side to side of the stadium; to that at length was substituted a kind of barrier, which was only a cord strained tight in the front of the horses or men that were to run. It was sometimes a rail of wood. The opening of the barrier was a signal for the racers to start.

The *middle* of the Stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there.

At the *extremity* of the Stadium was a goal, where the foot races ended; but in those of chariots and horses they were to run several times round it without stopping, and conclude the race by regaining the spot from whence they started.

The *Foot Race* was the most simple, natural and ancient. The runners, of whatsoever number they were, ranged themselves in a line, after having drawn lots for their places.

Whilst they waited the signal to start, they practised, by way of trying their speed and agility, various motions, to awaken activity and keep their limbs pliable. Upon the signal being given, they flew to the goal, with a rapidity scarce to be followed by the eye, which was solely to decide the victory.

In the simple race the extent of the Stadium was run but once, at the end of which the prize attended the victor, that is he who came in first. In the race called Διαυλος, the competitors after arriving at the goal returned again to the barrier. A third sort called Δολιχὸς was the longest of all, and sometimes consisted of twenty four Stadia, backwards and forwards turning twelves times round the goal.

Horse Races.

The race of a single horse with a rider was less celebrated by the ancients, yet it had its favourers amongst the most considerable persons, and was attended with uncommon glory to the victor.

Pindar in his first ode, celebrates a victory of this kind obtained by Hiero king of Syracuse to whom he gives the name of Κελης i. e. *victor in the horse race.* Sometimes the rider led another horse by the bridle, and then the horses were called *Desultorii*, and their riders *Desultores;* because after a number of turns in the Stadium, they changed horses, by dexterously vaulting from one to another. A surprising address was necessary upon this occasion, especially in an age unacquainted with the use of stirrups and saddles, which still made the leap still more difficult.

Chariot Races.

This kind of race was the most renowned of all the exercises used in the games of the ancients; from this most honour redounded to the victors. As they were derived from the constant

custom of princes, heroes &c. fighting in battle upon chariots, it is natural to suppose they would have their charioteers as expert as possible in driving, seeing their success greatly depended on the skill of the drivers. It was anciently, therefore only to persons of the first rank that this office was confided; hence arose a laudable emulation to excel others in the art of guiding a chariot. Kings themselves aspired passionately to this glory, conceiving the title of victory in these games was scarce inferior to that of conqueror, and that the Olympic palm added new dignity to the splendours of a throne.

The chariots were generally drawn by two or four horses, placed in a row; bigæ, quadrigæ. Their places were regulated by lot, which was no indifferent circumstance as to the victory; for being to turn round a boundary, the chariot on the left was nearer than those on the right, which in consequence had a greater compass to take.

These chariots, upon a signal given, started together from a place called the Carcer.

The chief art consisted in taking the best ground at the turning of the boundary. He that came in first the twelfth round was victor.

The Honours and Rewards granted to the Victors.

These were of several kinds, the spectators' acclamations in honour of the conquerors were only a prelude to the rewards designed them. These rewards were different wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. Those crowns were always attended with branches of palm, carried by the victors in their right hands; which custom according to Plutarch (Pausan. l. vi, p. 344.) arose perhaps from the nature of the palmtree which treading on improves, a symbol of the champion's courage. As he might be victor more than once in the same games, on the same day he might also receive several crowns and palms.

When the victor had received his crown and palm, a herald, preceded by a trumpet conducted him through the Stadium, and proclaimed aloud his name and country, who passed in that kind of review before the people whilst they redoubled their acclamations and applauses at the sight of him.

When he returned to his own country, the people came out in a body to meet him, and conducted him into the city, riding upon a chariot, and adorned with all the marks of victory.

He made his entry not through the gates, but through a breach purposely made in the walls.* Lighted torches were carried before him, and a numerous train followed to do honour to the procession; and the triumph almost always concluded with public feasts. After this the presiding magistrates inserted in the public register the name and country of the Athleta who had conquered, and the game in which he was victorious.

These celebrations at once employed the poet and the statuary, who united their powers to perpetuate the fame of the champions.

At Sparta it was a custom for the king to take them with him in military expeditions, to fight near his person and to be his guard.

Another privilege in which the useful and honourable unite, was that of being maintained the rest of their lives at the expense of their country.

ONE DEVIL CASTING OUT ANOTHER.

Latrissa is often indisposed. Her friends attend her with most obliging visits, sometimes give her relief in a gloomy hour. Last Friday she was seized with her usual discomposures; two ladies of her greatest intimacy spent the afternoon in her chamber; they talked of public business and the commotions of the world; she was all silence and unmoved. They brought in virtue and religion, and tried to raise the conversation to heaven; her soul was very heavy still, and her ears were listless. They descended to common trifles, surveyed the green fields through the window, and blessed the fine weather and warm sunshine; Latrissa was all cloudy within and received the talk very coldly.

When they found all these attempts were vain, they ran to the charming topic of dress and fashion, gay colours and new habits; they traversed the park and rehearsed the birthday; but even this could awake no pleasing airs, nor introduce one smile, nor scarce provoke an answer.

* Intimating with such men there is no need of walls.

At last one of the visitants happened to mention a name or two, for which Latrissa had a known aversion, and began to expose their conduct and character. Latrissa soon felt the wicked pleasure; the luscious poison wrought powerfully within; her voice echoed to every accusation, and confirmed all the infamy. A discourse so agreeable scattered the inward gloom, and awakened her gall and tongue at once. After a few sentences passed, she assumed the chair, and engrossed the whole conversation herself. She railed on triumphantly for an hour together without intermission, and without weariness, though when her friends first came to see her she could hardly speak for fainting.

Thus have I seen an old lapdog lie sullen or lazy before the fire, though pretty miss hath tried a hundred ways to awaken the creature to activity and play. But a stranger happening to enter the room, the little cur hath called up all his natural envy and rage, nor hath he ceased barking till the stranger disappeared. When the sullen animal would not play, he let us hear that he could bark.

But I reprove myself. This vice is too big to be chastised by ridicule, for it is a most hateful breach of the rules of the gospel. What a dismal spectacle is it to see the engine of scandal set on work so successfully among christians, to drive out the deaf and dumb spirit! to see Satan employed to cast out Satan, and one evil spirit dispossessed by another.

O the shameful gust and relish that some people find in reproach and slander! The great apostle says, "Speak evil of no man;" and he excludes railers and revilers from the kingdom of heaven. Yet Latrissa performs the duties of the church and rails daily at some of her neighbours, and thinks herself a christian of the first rank still, nor will she see nor believe the iniquity of her temper, or the guilt of her conversation.

CHARACTER OF OURANIUS.

Ouranius is a holy priest, full of the spirit of the gospel, watching, labouring, and praying for a poor country village. Every soul in it is dear to him, and he loves them all as he loves himself; because he prays for them all as often as he prays for himself. If his whole life is one continued exercise of great zeal and labour, hardly ever satisfied with any degree of care and

watchfulness, it is because he has learned the great value of souls, by so often appearing before God as an intercessor for them. He never thinks he can love or do enough for his flock; because he never considers them in any other view than as so many persons who, by receiving the gifts and graces of God, are to become his hope, his joy, and his crown of rejoicing. He goes about his parish, and visits every body in it; but visits in the same spirit of piety that he preaches to them: he visits them to encourage their virtues, to assist them with his advice and counsel, to discover their manner of life, and to know the state of their souls, that he may intercede with God for them according to their particular necessities.

When Ouranius first entered into holy orders, he had a haughtiness in his temper, a great contempt and disregard for all foolish and unreasonable people; but he has prayed away this spirit, and has now the greatest tenderness for the most obstinate sinners; because he is always hoping that God will sooner or later hear those prayers which he makes for their repentance. The rudeness, ill-nature, or perverse behaviour of any of his flock, used at first to betray him into impatience; but it now raises no other passion in him than a desire of being upon his knees in prayer to God for them. Thus have his prayers for others altered and amended the state of his own heart. It would strangely delight you to see with what spirit he converses, with what tenderness he reproves, with what affection he exhorts, and with what vigour he preaches; and it is all owing to this, because he reproves, exhorts, and preaches to those for whom he first prays to God. This devotion softens his heart, enlightens his mind, sweetens his temper, and makes every thing that comes from him instructive, amiable, and affecting.

At his first coming to his little village, it was as disagreeable to him as a prison; and every day seemed too tedious to be endured in so retired a place. He thought his parish was too full of mean and poor people, who were none of them fit for the conversation of a gentleman. This put him upon a close application to his studies. He kept much at home, wrote notes upon Homer and Plautus, and sometimes thought it hard to be called to pray by any poor body when he was just in the midst of one of Homer's battles. This was his polite, or I may rather say, poor, ignorant turn of mind, before devotion had got the government of his

heart. But now his days are so far from being tedious, or his parish too great a retirement, that he only wants more time to do that variety of good which his soul thirsts after. The solitude of his little parish is become matter of great comfort to him, because he hopes that God has placed him and his flock there, to make it their way to heaven. He can now not only converse with, but gladly attend and wait upon the poorest kind of people. He is now daily watching over the weak and infirm; humbling himself to perverse, rude, ignorant people, wherever he can find them; and is so far from desiring to be considered as a gentleman, that he desires to be used as the servant of all; and, in the spirit of his Lord and Master, girds himself, and is glad to kneel down and wash any of their feet. He now thinks the poorest creature in his parish good enough, and great enough, to deserve the humblest attendances, the kindest friendships, the tenderest offices, he can possibly show them. He is so far from wanting agreeable company, that he thinks there is no better conversation in the world than talking to poor and mean people about the kingdom of heaven. All these noble thoughts and divine sentiments are the effects of his great devotion; he presents every one so often before God in his prayers, that he never thinks he can esteem, reverence, or serve those enough, for whom he implores so many mercies from God.

Ouranius is mightily affected with this passage of holy scripture: "The effectual fervent prayer of a righteous man availeth much." This makes him practise all the arts of holy living, and aspire after every instance of piety and righteousness, that his prayers for his flock may have their full force, and avail much with God. For this reason he has sold a small estate which he had, and has erected a charitable retirement for ancient poor people to live in prayer and piety; that his prayers, being assisted by such good works, may pierce the clouds, and bring down blessings upon those souls committed to his care. Ouranius reads how God himself said unto Abimelech concerning Abraham, "He is a prophet; he shall pray for thee, and thou shalt live;" and again, how he said of Job, "And my servant Job shall pray for you; for him I will accept." From these passages Ouranius justly concludes, that the prayers of men eminent for holiness of life have an extraordinary power with God; that he grants to other people such pardons, reliefs, and blessings, through their

prayers, as would not be granted to men of less piety and perfection. This makes Ouranius exceedingly studious of christian perfection, searching after every grace and holy temper, purifying his heart all manner of ways, fearful of every error and defect in his life, lest his prayers for his flock should be less availing with God through his own defects in holiness. This makes him careful of every temper of his heart; give alms of all that he hath; watch, and fast, and mortify, and live according to the strictest rules of temperance, meekness, and humility; that he may be in some degree like an Abraham or a Job in his parish, and make such prayers for them as God will hear and accept.

These are the happy effects, which a devout intercession hath produced in the life of Ouranius. *Ch. Ob.*

FRAGMENTS.

In regeneration a physical change does not take place. The mind undergoes not a revolution of faculties. Adam had the same natural powers before his fall, and Christ the same body before his resurrection as after; but by the change, the former became destitute of purity and the latter of subjection to corruption. Regeneration does not produce a variation of nature, such as when our Lord at Cana converted the water into wine, but its influence is like the salt thrown by the prophet into "the spring of the waters." It is the voice of God "I have healed these waters; there shall not be from thence any more death or barren land." When the rod of Aaron was turned into a serpent, there was an alteration of nature; but such was not the case, when that same rod brought forth buds and bloomed blossoms and yielded almonds." Our moral world exhibits a forest of blasted trees, some of which are twice dead and plucked up by the roots, regeneration is the touch of Jehovah, by which life returns and amid the gloomy landscape, shows more than original verdure.

What swift advances of holiness doth the saint feel in his heart and practice in his life after communion with God! what glory does he give religion in a dark and sinful world! He finds enough to make him persist in his holy practice, and joy in scorn of all the mockery and ridicule of a profane age of infidels. So

the moon holds bright communion with the sun the sovereign planet, so she receives and reflects his beams; she shines gloriously in a dark hemisphere, and moves onward sublime in her heavenly course, regardless of all the barking animals which betray their senseless malice. WATTS.

IT is perhaps somewhat dangerous to affix a determinate value upon any of God's benefits: for to value them seems to undervalue them, they being really inestimable. We should esteem them as we measure the heavens with our eye, as we compute the sands upon the shore, as we would prize inexhaustible mines of gold and treasures of pearl, by confessing heartily their worth surpasses the strength of our imagination to conceive; that they are inexpressible, innumerable, immense. He that with a sullen look, a dead heart, a faint sense, a cold hand embraces the gifts of heaven, is really unthankful though with deluges of wine and oil he makes the altars to overflow, and clouds the sky with the steam of his sacrifices. BARROW.

THE main difference between real christianity and the system of the bulk of nominal christians, chiefly consists in the *different place which is assigned in the two schemes to the peculiar doctrines of the gospel*. These, in the scheme of nominal christians, if admitted at all, appear but like the stars of the firmament to the ordinary eye. Those splendid luminaries draw forth perhaps occasionally a transient expression of admiration, when we behold their beauty or hear of their distances, magnitudes or properties: now and then too we are led perhaps to muse upon their possible uses: but however curious as subjects of speculation, after all it must be confessed they twinkle to the common observer with a vain and "idle" lustre; and except in the dreams of the astrologer have no influence on human happiness, or any concern with the course and order of the world. But to the *real* christian on the contrary, THESE PECULIAR DOCTRINES constitute the centre to which he gravitates! the very sun of his system! the soul of the world! the origin of all that is excellent and lovely! the source of light and life and genial warmth and plastic energy. WILBERFORCE.

PROV. xxvii. 15. *A continual dropping in a very rainy day and a contentious woman are alike.* That is, says Poole, they are equally troublesome; the first not suffering a man to go abroad with comfort, the latter not permitting him with quietness to stay at home.

ANECDOTES.

Let not the sun go down on your wrath!

IT is reported of Patricius and John of Alexandria, between whom there had been a quarrel, that at evening John sent him this message, *Brother, the sun is set;* the issue was immediate reconciliation.

He that sitteth in the heavens shall laugh!

THE following anecdote copied from the papers of Richard Earl of Corke, is to be found among the manuscripts of sir James Ware.

"Queen Mary having dealt severely with the protestants in England, about the latter end of her reign signed a commission to take the same course with them in Ireland, and to execute the same with greater force, she nominates Dr. Cole, one of the commissioners. This doctor coming with the commission to Chester on his journey, the mayor of that city, hearing that her majesty was sending a messenger into Ireland, favouring her views, waited on the doctor, who in discourse with the mayor, took out of a cloak bag a letter box, saying to him, here's a commission that shall lash the *heretics* of Ireland, calling the *protestants* by that title. The good woman of the house being well affected to the protestant religion and having a brother, a protestant, named John Edmonds, a citizen of Dublin, was much troubled at the doctor's words. Watching her convenient time, while the mayor took his leave and the doctor complimented him down the stairs, she opens the box, takes the commission out and places in lieu thereof a sheet of paper with a pack of cards wrapt up therein, the knave of clubs being face uppermost. The doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day, going to the water side, wind and weather serving him, he sailed towards Ireland and landed at Dublin, October 7th, 1558. On coming to the castle, the lord Fitz Walters being lord deputy sent for him to come before him and the

privy council: who, coming in after he had made a speech, relating upon what account he came over, he presents the box unto the lord deputy, who causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards with the knave of clubs uppermost; which not only startled the lord deputy and council, but the doctor who assured them he had a commission, but knew not how it was gone. Then the lord deputy made answer. *Let us have another commission, and we will shuffle the cards in the mean while.* The doctor, being troubled in his mind, went away and returned to England; coming to the court he obtained another commission, but, staying for a wind on the water side, news came to him that the queen was dead; and thus God preserved the protestants of Ireland.

Queen Elizabeth was so delighted with this story which was related to her by lord Fitzwalter on his return to England, that she sent for Elizabeth Edmonds, and gave her a pension of forty pounds for life.

See Mosheim's Eccl. History, 16th century.

Some time ago a person was decrying human learning as one of the greatest evils of the religious world. He contended he could prove it from the New Testament, and asked for a copy for the purpose; a friend present handed him a Greek Testament; on which he exclaimed this is Greek! I can't prove any thing out of this! I can't read Greek. *Bless God, then rejoined the friend, that there are those who can.*

RELIGIOUS INTELLIGENCE.

A summary account of the State of Religion within the bounds of the Synod of New-York and New-Jersey, in the present year 1808.

A Standing rule of the Synod of New-York and New-Jersey is, to spend a portion of their time, at their stated meetings, in hearing from each of their members a summary account of the state of religion in the congregations and neigbourhood to which they belong. The following is a summary statement of the result

of this conversation at their late sessions in Newark, October, 1808.

"The Synod heard from each of their members an account of the state of religion within their bounds, from which it appears, that during the last year, there have been, in many of their churches, extraordinary revivals of religion, and greater numbers added to the church than in many years past.

"These revivals of religion have been most remarkable within the bounds of the presbytery of New-York. There the kingdom of Satan appears to have been greatly shaken; combinations against religion have been destroyed; prayer meetings on sabbath morning, for the purpose of imploring the presence and blessing of God on the public ordinances of his house, and religious societies on other days have been established in many places, and well attended. Many persons, grossly immoral in their conduct, and some distinguished for their zeal in avowing and promoting deistical principles, have been arrested by the influences of the Spirit, and hopefully converted. The graces of the people of God appear to have been quickened; a spirit of prayer poured out upon them, and the number of praying people greatly increased. During the year past, within the bounds of that presbytery, more than eleven hundred members have been added to the communion of the church, the greater proportion of whom are young persons. The distinguishing doctrines of grace, as recognised in the Confession of Faith of our church, have been remarkably acknowledged and rejoiced in by the subjects of this work.

"In the bounds of the other presbyteries belonging to the Synod, appearances are flattering. In some congregations in these presbyteries there are pleasing revivals, and throughout them generally the preaching of the word is heard with avidity; the vacant congregations are anxious to be supplied with pastors, and there appears to be an increasing attention to the things of religion.

"Throughout our bounds generally catechetical instruction has been particularly attended to, and appears to have produced happy effects. We rejoice that the fervor felt during the revivals has been unaccompanied with any irregular sallies of enthusiasm. It is also worthy of notice and gratitude, that a far greater number of young men than usual are now preparing for

the ministry; and among the youth who have been subjects of these revivals, many have it in view in the same way to consecrate themselves to the service of their Redeemer.

"From one of our brethren in Connecticut, sitting as a correspondent with us, the pleasing intelligence was received of revivals in many parts of that state.

"For these mercies we desire humbly to praise the great Head of the church, and unite our fervent petitions to our exalted Redeemer, that he would not take from us his Holy Spirit, but cause the influences of his grace to descend on our churches *as rain upon the mown grass; as showers that water the earth;* that his kingdom may come, and the whole earth be filled with his glory. AMEN."

N. B. The Synod of New-York and New-Jersey consists of four presbyteries, viz Long-Island, Hudson, New-York and New-Brunswick.

MR. EDITOR,

THE establishment of a Bible Society having long been a favourite object of many persons in this country, a gentleman of this city addressed a communication relative thereto to his friend in London. In reply, the following letter, accompanied with a donation, conditioned on the establishment of such a society, has lately been received.

London, 24th June, 1808.

MY DEAR FRIEND,

THE receipt of your esteemed favour of the 12th October last year, afforded me peculiar pleasure, and I desire to rejoice in the opening prospect of a Bible Society being established in the United States. What time is so auspicious as the present! When uncertainty and disappointment are particularly stamped on worldly undertakings, when commerce in every channel is interrupted, and when the kingdoms of this world are tottering to their foundation, surely christians are loudly called upon to look around and consider the part which they have to act in such circumstances; and can there be a question that it is to promote, with increasing zeal the interests of that spiritual kingdom which is righteousness, joy and peace in the Holy Ghost.

The spread of the holy scriptures is undoubtedly the means best adapted to promote this valuable end, the means which has

already been greatly blessed, and on which a divine blessing may still be confidently expected. But in such an undertaking great difficulties may be looked for; on such occasions the great adversary of souls is never inactive, being always alive to his interest amongst men, and perhaps never more so than when any good work is contemplated on an extensive scale. Yet I trust it is the Lord's work, and he will not suffer it to fail, but grant a spirit of union amongst christians of all denominations, and crown it with an abundant blessing.

In the event of such a society being formed, I have no doubt that the sum of 100*l.* sterling would be obtained by way of assistance from the Bible Society here; and the application would be made with pleasure if it be wished; indeed such an intimation has, I understand, been given to the rev. Mr. Codman of Boston, who left London in the spring for that place.

By captain Otto you will receive a small packet containing the last report of the Bible Society, that of the newly established penitentiary &c., which will I hope be acceptable to you, and particularly the Baptist Missionary report, if you have not already seen it; in many papers it appears legibly inscribed

"Go on and prosper, for the Lord is with you."

The interruption which the work is suffering of late, must be a trial of christian fortitude and confidence; but how wonderfully are circumstances, apparently adverse, overruled for abundant good; be it then our consolation that our God reigneth, and that he does all things well. I am, my dear sir, your affectionate friend.

Should the Bible Society be formed you will do me the favour to contribute 20 dollars as a donation on my behalf."

For the Evangelical Intelligencer.

Extract of a letter from the rev. Dr. Bogue of Gosport in England, to Messrs. Lee and Gordon, Missionaries for India, detained at Philadelphia.

"We were all much disappointed that you did not proceed to India, where you were so much needed and so anxiously expected. It would have been well if you had followed your own judgment in opposition to that of others. By Mr. Cran's last letter we learn that there were no obstacles in your way.

However as things have turned out we are happy that you have found your situation so agreeable, and that you have been placed in scenes of so much usefulness. I hope, that some will have reason through all eternity to bless God for your continuance in the western hemisphere.

I hope you will be able to take your departure soon for the eastern world, and have a happy meeting with the friends at Vizagapatam and Madras.

We had letters lately from Mr. Morrison; the good man was well at Canton in the beginning of this year, living by faith in the providence and grace of God. Uncertain how it might be with him as to his continuance in that place, but determined if possible, to make himself master of the Chinese tongue, in order to present the scriptures to the inhabitants of that country.

Mr. Wray has been about half a year in Demarara with Mr. Paste a planter. He goes on well, and has very encouraging prospects. The negroes begin to be concerned about their eternal salvation.

Mr. Elliot is in Tobago and has just begun to speak the word of life to the people there. His prospects I think are very promising.

Mr. Weissinger is gone to Malta, with a view to learn the modern Greek, and from thence to pass over to Smyrna, or some other place where the Greeks reside. The motto of his life is "I am a debtor to the Greeks." He is much fitted for the service, and I hope will have the blessing of God.

Mr. Creighton, after being compelled to leave South America, has been employed in Ireland, but it is expected that he will soon go to the East Indies.

The directors have just come to a determination to send out three of the students, Mr. Davies, Mr. Hands and Mr. Creighton to the East Indies; and Mr. Pazalt, Mr. Wimmer, and Mr. Adam to the West; Mr. Pritchett and Mr. Brain are destined for Ava the capital of the Birman Empire.

I hope the Lord will be with them and abundantly bless them; and that he will likewise be with you and make you good ministers of Jesus Christ and successful missionaries among the heathens.

We have just had letters from Mr. Cran, he is well and going

on well; Mr. Desgranges was gone to Madras on account of his health.

The missionaries of Otaheite were labouring with diligence, though not yet with success; yet I think things are very promising.

The missions at the Cape of Good Hope are flourishing. Many heathens have been converted to God in the various stations.

Mr. T. Gordon is at Yonghall in Ireland. He was well some weeks ago, is much esteemed, and will I hope be a blessing to the place. He has commenced his labours with vigour, and I have no doubt of his perseverance and success.

At the last meeting of the Presbytery of New-York, it appeared from the reports of the members of it, that there had been, during the last year, added to the churches within the bounds of that presbytery 1120 communicants. As this presbytery has under its care twenty-one churches, the total number above stated, will give, on an average, fifty-three communicants to each church. A large addition for one year! Let christians praise God for the effusion of his grace on that district of the church, and pray for the outpouring of his Spirit on the church universal.

Information has been received that a general revival of religion among all denominations of christians has taken place in England. The particulars of this important news have not yet been received. We hope to obtain them speedily, and most earnestly desire that they may equal, nay, exceed the general account. The temple of the Lord is building in troublous times.

THE FOURTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY. MAY 4, 1808.

Your committee now submit to the British and Foreign Bible Society, the report of their proceedings during the fourth year of its institution.

In their last report, your committee noticed with much satisfaction the continuance of the pleasing effects produced on the continent by the example and encouragement of this society, notwithstanding the counteraction occasioned by the war. Shortly after the date of that report, they were gratified with information, that the German Bible Society at Basle was labouring with all as-

siduity; that the printing of the New Testament, in the mode proposed, had been begun; and that the Old Testament would be very soon committed to the press.

They also learnt, at the same time, that a seasonable and considerable contribution to the funds of the Basle Society had been promised by a religious society at the same place, in connexion with the United Brethren. At Berlin, notwithstanding the prevalence of general distress, and the pressure of extreme poverty, most forcibly described in a letter from a correspondent of your committee, the fifty-sixth sheet of the Bohemian Bible had been printed.

Your committee are unable to lay before the society any further information respecting the proceedings of the Bible Societies at Basle and Berlin, from the total interruption of all correspondence with their friends on the continent, since the month of May last. They have no doubt, however, that those societies are still engaged in the prosecution of the important works which they have undertaken, although the circumstances in which they are placed may retard the final completion of them.

The same causes which have interrupted the correspondence of your committee with Germany, have occasioned the discontinuance of their communications with the German protestant clergy in Petersburgh, and with the Rev. G. Carlboom in Esthonia, by whose assistance they had reason to hope that a bible society would be established in that province.

Your committee have the satisfaction to report, that nearly the whole edition of the Icelandic version of the New Testament, consisting of 5000 copies, of which 2000 were printed at the expense of the British and Foreign Bible Society, was dispatched to Iceland in the spring of last year, and consigned to persons who would feel themselves deeply interested in the proper distribution of it.

The state of Iceland must render this intelligence particularly interesting: the sacred scriptures are not only highly esteemed by the common people there, but are read by the heads of families, whenever a copy of them can be obtained, in their domestic worship, in preference to all other books; while, on the other hand, copies had become so scarce, that they could not be purchased at any price.

The 500 copies of the New Testament, intended for the bishop of that island, were also ready for dispatch at the same time, but were detained for the arrival of a vessel destined for

that part of the island where the bishop resides. The arrival of this vessel having been unexpectedly procrastinated, the 500 copies remained in Copenhagen during the bombardment, but escaped the flames which destroyed the greatest part of the building in which they were deposited. By this time they have probably been sent to Iceland. Your committee had it also in contemplation to promote an edition of the entire scriptures in the Icelandic dialect; arrangements had been made with a view to the accomplishment of this object. It has, however, been suspended by the intervention of hostilities between this country and Denmark; and the circumstance strongly impresses your committee with the justness of an observation upon it by their correspondent, who had been active in making those arrangement, " that it proves the necessity of doing good while it is in our power."

While your committee have to lament this interruption to their proceedings, it is at all events highly gratifying to them, as it must be to the society, to know that their institution, its object, and operations, have the cordial approbation of the Danish Society for promoting the gospel, and of that established at Stockholm *pro fide et Christianismo*. These sentiments have been communicated to your committee in the names of those societies respectively, and suggest the pleasing hope of beneficial cooperation with the efforts of this institution, whenever peace is restored.

Your committee have received several interesting communications relative to the translating and printing of the scriptures in the Calmuc dialect, which have been maturely considered by them. From these it appeared, that a small portion of the scriptures had actually been translated into that dialect by some ministers of the united brethern at Sarepta; that proper types for printing it could be procured at a very moderate charge, at Petersburgh; and that nothing was wanting but the assistance of this society to promote this laudable work.

Your committee, therefore, have not hesitated to grant the sum required for procuring a set of Calmuc types, being 600 rubles, or about 60*l*.; and have strongly recommended to the ministers to commence the translation of St. Matthew's gospel, and to proceed in translating such entire books of the New Testament as their circumstances may enable them to execute; with the promise of further assistance from this society, from time to time, in proportion to their progress in the undertaking.

The last report of your committee stated the instructions given to Dr. Knapp at Halle to send 400 Bibles and 200 Testaments for the use of the German colonies on the Wolga. Your committee have received information of the safe arrival of these books at Petersburgh; and have further learnt, that the emperor of Russia had graciously exempted them from the heavy duty on the importation of bound books. The communication of this intended supply had reached the rev. P. J. Hiemer at Lesnoi Karamish, and had been received with the most lively demonstrations of joy and gratitude both by ministers and people. Your committee trust that before this time the Bibles and New Testaments have reached the place of their destination. A contribution has been raised to defray the expense of their carriage.

The 500 copies of the gospel of St. John in the Mohawk language have been received by Mohawks, in general, with grateful acknowledgments; and your committee, upon information that a further supply might be beneficially distributed among them, have directed 500 copies more to be sent to captain Norton, with a recommendation to him to proceed in completing the translation of the New Testament in the Mohawk language.

Your committee have to regret the want of intelligence from Bengal, since their last report, respecting the progress made there in translating the scriptures into different dialects of India; nor have they yet received any acknowledgment of their resolution granting a donation of 2000*l.* in aid of this desirable undertaking. They have it, however, under consideration to print an edition of the Tamulian version of the scriptures; and they availed themselves of their communication with Bengal to send 500 Bibles and 1000 Testaments, to be placed at the discretional disposal of the corresponding committee in that country, for sale or gratuitous distribution to the army and navy, and other poor Europeans. They have also resolved that 250 German Bibles and 500 German New Testaments be sent from Halle to the German missionaries in India for the like purpose.

The preceding detail comprises nearly all that your committee have to report with respect to the transactions of the society in foreign parts. Under this head, however, it remains to mention, that they have despatched 700 copies of the New Tesment in Spanish to Gibraltar, for distribution among the Spaniards. The committee had reason to believe they would be received, as they had information that 600 Spanish Testaments, furnished by

this society to respectable individuals, and by them transmitted to Monte Video, had been sought for with avidity by the inhabitants of that country; "that even priests had come for them," and had recommended them as "good and fair copies." A large supply of English Bibles and New Testaments has also been sent to Gibraltar for the use of the garrison. Three hundred Testaments have been dispatched to Sierra Leone and Goree; and a much larger number has been consigned to the care of the rev. Mr. Marsden, for the benefit of the convicts in New South Wales. Your committee have also availed themselves of the offer of S. D. Street, esq. senior master in chancery for the province of New Brunswick, to take charge of a number of Bibles and New Testaments for the accommodation of several families in that province, where they were much wanted.

The printing of an edition of the scriptures in Arabic, adverted to in their last report, has not escaped the attention of your committee; but the expense of this work, and a variety of important circumstances involved in the execution of it, are subjects which will still require much deliberation, before a final decision upon it can be made. Your committee have also under their consideration a proposal to print the New Testament in modern Greek.

In reporting their proceedings within the united kingdom, your committee have the satisfaction to announce that the editions of the scriptures in Welsh and Gaelic have been completed; they have further the pleasure to remark, that applications have been already received for more than half the impression; and they have no doubt but that the whole will be wanted after the copies now called for have had the advantage of circulation. Of this edition 500 Gaelic Bibles and 800 New Testaments have been voted to different correspondents of your committee in Nova Scotia and Canada, for sale, or gratuitous distribution, at their discretion, among the poor Highlanders in that part of the world.

It has been the anxious wish and endeavour of your committee, that the editions of the scriptures printed by the British and Foreign Bible Society should be exempt as far as possible from errors; and with a view to the future correction of any, which, notwithstanding the care of your committee, may have occurred, they take this opportunity of earnestly requesting the members and friends of the society to communicate any typographical or other errors which they may observe, to their assistant secretary, Mr. Tarn. The observation of an omission in the Welsh Bible,

which was immediately corrected, has induced them to make this request.

Your committee, in their last report, informed the society, that, in consequence of more particular intelligence, they had taken into their consideration the subject of printing the scriptures in the Irish language. They have since received a variety of information on this subject, the result of which, upon the whole, rather tends to confirm the resolution which they originally adopted, that the utility of an edition of the scriptures in Irish would be very limited and partial, and at present is not of a nature to induce them to depart from that resolution, although no final decision has been adopted. Your committee, however, have had the satisfaction to grant a further considerable supply of English Testaments and Bibles for seventy-four flourishing Sunday schools in Ireland, consisting of about 4000 scholars, who were in much want of them, at half the cost prices. They have also availed themselves of the assistance of a member of this society for the distribution of 1000 New Testaments in Ireland; and have voted a supply to a Roman catholic school in the same country.

Your committee have also sincere gratification in reporting that *the Dublin Bible Society* (now designated, *the Hibernian Bible Society*) has received considerable patronage; and that they have endeavoured to promote the object of its institution in the circulation of the holy scriptures, by a donation of 100*l.* from the funds of this society.

It is with equal satisfaction that your committee announce th formation of a Bible Society at Cork, under the presidency of the respectable diocesan of that county, and that they have promised its committee every advantage in the supply of Bibles and New Testaments which this society enjoys from its connexion with the Cambridge university press. A similar promise has been made to a Bible committee of the synod of Ulster.

Your committee have also presented the Bible Society at Cork with a donation of 100*l.* for promoting the circulation of the holy scriptures.

Your committee have also directed their inquiries with respect to the necessity of an edition of the scriptures in the Mank's language, for the accommodation of the inhabitants of the Isle of Man.

The supplies and donations of the holy scriptures either in whole or in part, exclusively of those which have been already

noticed, to various classes of people within the united kingdom, have been very extensive this year. Seven thousand copies of the French Testament alone have been voted to the French prisoners of war. The German soldiers and poor natives of Germany, in different parts of England and Ireland, have been amply supplied; several copies of the scriptures have been sent to the poor sufferers by the fire at Chudleigh in Devonshire; an addition has been made to the former donations of the scriptures to the prisoners in Newgate and other jails; a supply has been sent for the use of numerous female convicts sailing to New South Wales; and a grant has been made to the REFUGE FOR THE DESTITUTE. In all these instances your committee feel a confidence that their application of the funds of the society to supply the spiritual wants of a portion of their fellow creatures so particularly requiring such assistance, will be generally approved. It is in cases like these that the benefits of the institution operate with the greatest effect; and the contributions of the individuals composing it thus take a direction which must be gratifying to the feelings of all.

Your committee have the satisfaction to report that the institution of the British and Foreign Bible Society continues to receive the same liberal support, which has enabled it to give so wide a scope to its operations. The contributions from its friends in Scotland, who from the first have shown a most active zeal to promote the prosperity of the institution, have been very ample this year. The association established in London for contributing to its funds, have continued their active exertions with increased effect. And the funds of the society have received an augmentation from congregational collections in England, as well as from the liberality of individuals. In their appendix to their second report, your committee published an extract from the resolution of the Birmingham association, as affording an example of a plan of proceeding peculiarly adapted to aid the object of the British and Foreign Bible Society, and the benefit which has been derived from it, as well as from the association in London, and a similar one in Glasgow, makes them anxious in pointing out these associations, which have been established for the special purpose of aiding the funds of this society, in the hopes that they will become objects of imitation, wherever such a measure is practicable, throughout the island. Your committee have also to mention the additional names of the most rev. the Archbishop of

Cashel, and of the right honourable lord Headly, as vice-presidents of the society.

The accession of valuable books to the library of the society has been very considerable this year; and your committee have in every instance made their acknowledgments for these donations, the particulars of which will appear in the appendix to this report. By the continuance of the same liberality, your committee trust that the society will in time possess a collection of the scriptures in various languages, as well as of other biblical works, which will prove of the greatest utility, not only to the society in publishing the scriptures, but to such of the subscribers as may have occasion to consult them. The collection has already attained a size which renders an attention to its arrangement necessary; and the rev. Dr. Adam Clarke, to whose disinterested and most valuable assistance in various instances of the most essential importance, your committee have been indebted more than they can express, has obligingly undertaken this arrangement. The name of the donor will be conspicuously written in each book.

The members of the institution must have remarked, with satisfaction, the progressive increase of business arising out of it. The various editions of the scriptures published by the society in English, Gaelic, Welsh, French, and Spanish, the collection and care of them in the first instance, and the distribution of them afterwards, involving a very extensive and minute detail, which it would be tedious to specify, have hitherto occupied a very large portion of the time and attention of Mr. Smith, who has had the charge of the despository office of the society. In the commencement of the institution, the duties annexed to this department were comparatively small, but they have lately increased to such a degree as to induce your committee to adopt an arrangement, which, by separating the functions discharged by Mr. Smith, is, in their opinion, calculated to facilitate the execution of the whole. Your committee, after a minute and attentive consideration of the subject, were convinced that the premises and situation of the depository were no longer accommodated to the increased business of the society; that the duties of the depository, as far as regard the collection and distribution of editions of the scriptures, could be more advantageously performed by adopting the plan in use by other societies, who employ a bookseller for these purposes, and that the object of economy might be equally consulted by an arrangement to this effect. Under this impression, your committee

received proposals from various respectable booksellers, stating the terms on which they would agree to undertake this part of the business of the society; and, after minute comparison and calculation, they have adopted those offered by Mr. Leonard Benton Seeley, No. 169, Fleet-street, to whom all future orders are requested to be sent, *post paid*.

Your committee will still continue to receive the very important services of Mr. Smith, as their collector and accountant.

On the benefits of the institution the committee think it unnecessary to descant, as they have been so fully displayed in their annual reports, exhibiting a plain statement of the operations of the society, in conformity to the unity and simplicity of its object. It may, however, be briefly observed, that the benefits of an institution which provides consolation for the unhappy prisoners of war, the means of comfort and reformation for the victims of the laws of their country, and of moral and religious improvement to thousands of their fellow creatures in so many parts of the world, cannot be too highly estimated. The weight of this last observation will be sensibly perceived, if we extend our view to the effects produced by the example and encouragement of the society in exciting an ardent zeal of cooperation with its efforts both within and without the united kingdom. Your committee lament that the prospect of a most extensive circulation of the scriptures on the continent, which was opened to their view, should for a time have been overcast; but they have the consolation to know that the active exertions of the friends of christianity in Germany, Denmark, Prussia, Switzerland, and other parts, have not entirely subsided; and that they only wait the return of a more prosperous period to resume them with redoubled vigour.

On the whole, the committee look forward with anxiety to the day when "the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

In the mean time, blest as we are by the mercies of providence, in an exemption from the calamities which have overwhelmed the nations of Europe, let the observation of a correspondent, quoted in the preceding part of this report, "to do good whilst we have the opportunity," make its due impression upon us, and stimulate our exertions to promote the object of our association in the circulation of the holy scriptures, till "all the ends of the world shall remember, and turn unto the Lord, and all flesh shall see the salvation of God."

OBITUARY.

When blooming youth is snatch'd away,
By death's relentless hand;
Our hearts the mournful tribute pay
Which *pity* must demand.
While pity prompts the rising sigh
O may this truth imprest
With awful pow'r, *I too must die*,
Sink deep in *every* breast.

Miss SUSAN DUNCAN, daughter of captain James Duncan, prothonotary of York county, in this state, without a sigh or groan, fell sweetly asleep in Jesus on the 11th of October 1808. Three years ago, she paid a visit to her friends in Philadelphia; she was then about sixteen years of age and in possession of vigorous health. Her vivacity and amiableness promised her parents and relatives many a consolation for days and years to come. But alas! the blast of death has converted hope into calamity.

As blossomed trees overturned by vernal storms, she has fallen, and on their delighted view will flourish no more.

While in the city, at the time above stated, disease took possession of her body and grace of her spirit. She caught a cold which gradually introduced a consumption, and in conversation with a christian friend was first made sensible of her lost situation as a sinner and of her need of an interest in the Lord Jesus. When the indisposition, which she had borne with exemplary patience, discovered the inutility of medicine to arrest its progress, her physician advised, as the last resort, that she should attempt a journey to Princeton. With all the tender solicitudes of maternal affection she was conveyed thither and there finished her course. She would sometimes express her fears as to her final acceptance, but would at the same time guard against uttering a word that might seem to dishonour the Saviour, "I do not doubt" she would say "of the ability of Jesus to save; I am confident of the extent and efficacy of his merit; but what gives me alarm is a sense of my past offences and of a pliancy to evil day by day." Her imagination was lively and her taste poetic. Those portions of the divine word which illustrate the character of Jesus by allusions to nature she would frequently repeat. After conversing on his excellency as the Tree of life, as the Rose of Sharon, as the Sun of

righteousness or as the opened fountain, she would commonly add

" The whole creation can afford
But some faint shadows of my Lord;
Nature to make his beauties known
Must mingle colours not her own."

In the depth of her affliction, after seasons of coughing or amid the silence of the night, she would cry out

" A sinner I am, but to Jesus I fly,
No ill can await me, while Jesus is nigh."

She was peculiarly fond of Mr. Cennick's hymn which he terms " Christ the burden of the song." Her dying lips would sing,

" Our Jesus shall be still our theme
While in this world we stay;
We'll sing our Jesus' lovely name
When all things else decay.
When we appear in yonder cloud,
With all the favour'd throng;
Then will we sing more sweet more loud,
And Christ shall be our song."

On being asked by a friend what she thought of Christ, she answered in a devout and enraptured manner,

" His breath yields the sweetest perfume,
And sweeter than music his voice;
His presence disperses my gloom,
And makes all within me rejoice."

When questioned as to her feelings in prospect of dying, she would say " all my desire is to feel myself established on the Rock of ages; blest with an assurance of this, the agonies of expiring nature I could cheerfully sustain."

It was the pleasure of her Lord to permit her merely to *taste* of death. At midnight she was evidently departing, and in a short time dissolution succeeded, but it was

" a deathlike sleep
"A gentle wafting to immortal bliss."